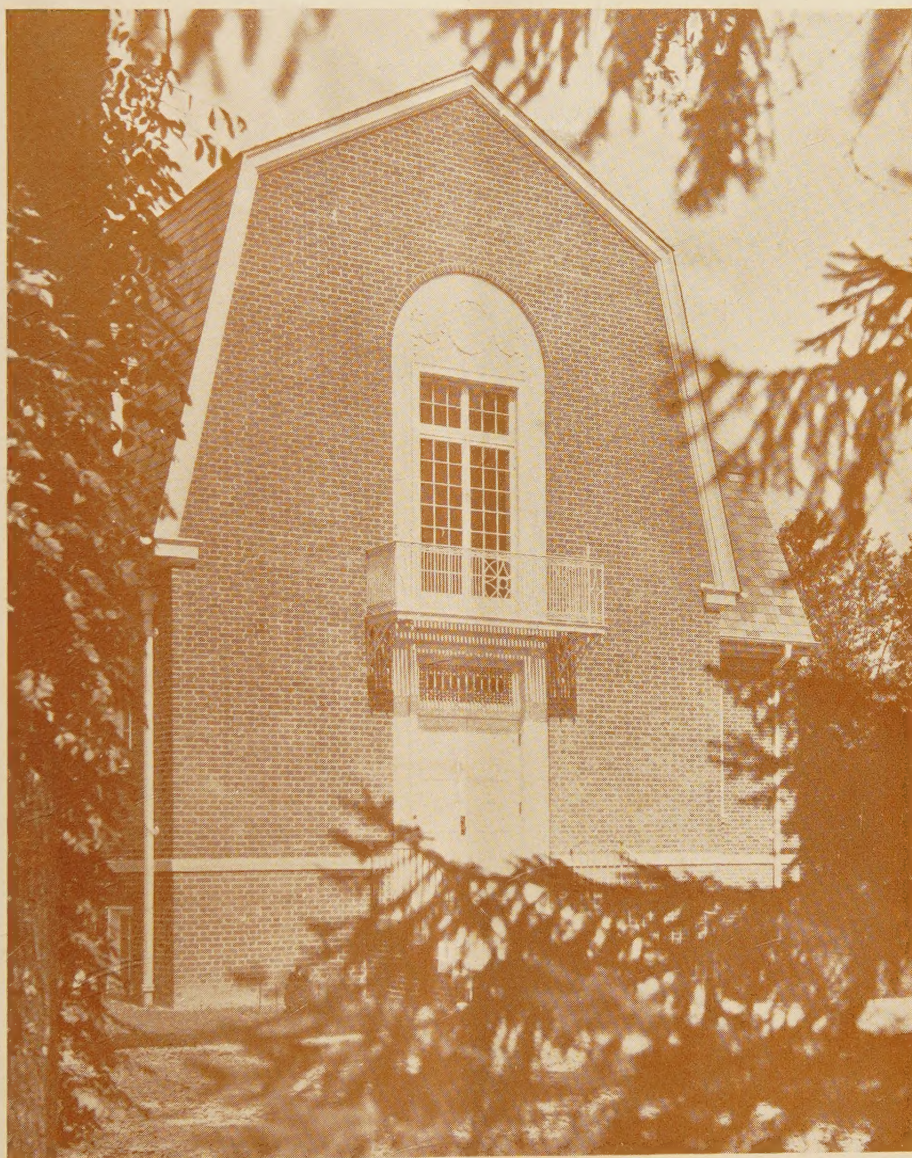


FEBRUARY, 1923

# HOME LANDS

VOL. 4 NO. 6



*We commend to your attention:*

THE EDGE OF YOUR PROGRAM *By* WARREN H. WILSON  
WANTED: A NEW VALUATION *By* MALCOLM DANA  
WHAT TO READ *In the opinion of foremost rural authorities*



# HOME LANDS

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Watchman, what of this number?

Ah, sir, very fair. There's a glimpse on the cover of a church whose beauty has been bruited far,—the Presbyterian church at Catonsville, Md. . . . There's that story by the superb teller of tales, Miss Patten, about the Methodist minister in Utah. They say that she told this story to a Presbyterian Sunday school in the East with such effect that quite spontaneously they raised a fund for a mimeograph for Mr. Fagen. This story is ultimately to be included in a book published by the Committee on Social and Religious Surveys covering the most successful country churches in the U. S. . . . There's another tale with an insulting title and an artful way of warming a rural heart before it is done. It's a secret. Bury it deep in this column: *The Rube Town* is written in and about Canton, Pa. . . . We like to tell secrets, because they indicate that HOME LANDS is not fictionizing any more than she can help. The "church that dared to attempt the impossible" in Sunday-school work is the Toqua, Tenn., Community Church, Presbyterian. . . . There is a great deal of ardor in well-doing expressed in that Workers' Forum. With such a meal one should take a strong dose of W. H. Wilson's medicine for the over-zealous program-maker. . . . And that itinerating Tristram Coffin turns out to be something of a prescription himself for certain ailments. . . . Not only have you the earnest plea of Dr. Dana, whose message is wrung out of a wide experience with religious adjustment in the country, but the challenge and prophecy of what the country shall become in *Church Policy and Rural Change*. . . . And not least, if last in mention, what rural leaders consider the ten best rural books. You profit by their disagreement.

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# THE OBSERVATIONS OF AN ITINERANT

If the man who makes a good resolution one day and breaks it the next, were to give up making any resolutions at all, he might escape the sin of perjury but would he really better his chance of improvement?



ALWAYS believed in New Year's resolutions. Something stimulating, stiffening to the moral fibre in swearing off some minor vice. Never heard of anybody swearing off a major vice. But the minor vices—it's the little foxes that destroy the vines. A minor vice generally represents some hardly realized compromise with principle.

A major vice is an outright repudiation of principle. The function of New Year's resolutions isn't to re-establish a right conception of principle—no mere resolution can do that—but to help a principle already accepted to cut a straight course across our lives. That diplomatic phrase we hear so often nowadays, "accepted in principle," means we believe something but don't intend to let it affect our conduct one way or the other. Like our pity for the Armenians, for instance.

Lots of people make up their ethical system that way. They'll accept the social implications of Christianity, e. g., "in principle." They get an inner glow of self-righteousness that way and it doesn't disturb their practice. Heard of a "leading citizen"—you know the sort—whose tombstone (excuse our talking about tombstones again) was cut to read "He did his best." There was great indignation when it was discovered some vandal had mutilated it. Added the word "friend" at the end.

But returning to New Year's resolutions. For years we regularly, every January 1, swore off on caraway seeds. Then during the war, ate so much rye-bread, learned to like 'em. Now we've got to take a chance on some resolution we may not be able to keep.

Most people's moral history, religious too, is a line with sharply ascending and descending curves. Not a steady progress either up or down. If the crest of the curve gets continually higher and the trough doesn't drop as low as it did, well and good. If the reverse, then we tread "the darkening and descending way." The crest is our moment of exaltation. The trough is our slough of despond. Perhaps it's less an intellectual than an emotional process. Not all our painful lucubrations can tilt the line to a steeper angle.

Fact is we all like these high spots that we can date—check off on our calendars in red. The end of the year always seems to us a moral turning point. We can say "Thank goodness that's done with. Away with it. Now tomorrow will be another day. I'll turn over a new leaf, clean and white. Get a new start. What's the use making a momentous decision on October eleventh, say, or June third? Who ever thinks of October eleventh or June third? But January first, ah, that's different!" In that way we show that hope springs eternal, and optimism, where our own characters are concerned, is the last thing we lose ere death.

It's something of the same mental trick that makes so many country churches key their whole year's program up to one supreme moment of exaltation—a sort of an annual religious debauch. Generally at about the same time each year, varying according to location and habit, but for each church as near the same time as possible. That sets a date easy to remember, to look back on and forward to. Hard to

keep people always in a state of fervor. To make religion really a vital force in life 365 days a year, takes more thinking, more praying, more working than the average country church is up to.

If there were some way to chart the religious temperature of such a church or of its individual members over a year, as a nurse charts your temperature in the hospital, wouldn't it look like a cross section of sad sea waves, approaching crescendo in some monstrous billow about annual revival time and dropping to the calm of a stagnant inlet at low tide, just about two months before that? We think that's about the way it works. Say the big time is in July. From about the first of May on will come a gradual up-tilt of the curve; wave breaks on its crest in mid-July. Then a slow settling back, with recurrent surges upward becoming farther apart and less forceful. Low point about April. That's the historic program of thousands of churches of the once-a-month variety.

Now, on the other hand, suppose a man never makes any New Year's resolutions. Perhaps it means he has lost his moral urge. Prefers the stagnant inlet at low tide. That's very bad; near hopeless. But suppose it's because he's on a three hundred and sixty-five day functioning basis. That is—always checking up; always re-sighting for a higher point; each day seeing an old year ended, a new one begun. That's different. And better. Some days cloudier than others; visibility low; powder damp. Other days when everything goes with a snap. Got to expect that. But always at it. Nothing just "accepted in principle." Everything actually run by principle.

When your once-a-month church gives up its annual revival and puts nothing in its place, what happens? Death, eventually. And if eventually, why not now? Might as well. Better to go to the mountain top only once a year than to live in a well all the time. But suppose, instead, that it decides for 365 New Year's days a year. Makes religion a daily guide. Why, what a church that would be!

Therefore—and this is what we started to say—there is only one sort of New Year's resolution that is worth while. Resolve to make a New Year's resolution unnecessary. Except perhaps, for minor adjustments. Distribute the same amount of energy over the year for a regular check-up. In other words, always keep your books balanced out, your job in hand.

Some chance then to straighten out that curve and sharpen its upward angle. They used to put Thank-you-m'ams in every hill road. Don't need to if you build 'em right. We're for taking the bumps out of the church's upward road in

the same way. Only with this difference. We don't ever want to reach the crest while we live.

A Happy New Year to you all,

TRISTAM COFFIN





# REVEREND LESTER P. FAGEN— BOY CHAMPION

Marjorie Patten

HOW many of you fellows will be sports and get up at four-thirty tomorrow morning to hike with me to Middle Canyon? Someone has broken the lock off the dormitory door over there and I'm going over to see about it." It was the Reverend Lester P. Fagen speaking. He is the fair-haired young pastor of the Community Church of Bingham Canyon—the greatest copper camp in the world.

He stood surrounded by a group of his boy scouts who had just left the table after one of their famous "feeds" and were about to rehearse their new vells for Scout Demonstration Week, which was close at hand.

"They say the tunnel's awful muddy now," said one. "Water's coming down through those rocks like rain."

"What do we care for a little mud and a shower bath?" came a chorus of voices, "it's the only way to get through West Mountain anyhow; it is probably no worse than usual. Sure, we'll all go."

"Why do we have to go so early?" asked a new member of the troop who had just moved into camp and who knew nothing of the frequent trips through the mountain.

"We have to get over and back through the tunnel before the morning shift goes into the Utah Metals Mine," explained the pastor. "After the miners go to work we're not allowed to pass. It's too dangerous—live wires, and so forth."

It was still pitch dark when the boys gathered the next morning at the church with their carbide lanterns to meet Mr. Fagen. Not another soul was stirring in the camp when they started off up the narrow street that snaked its ribbon of a way for thirteen miles up the gorge. On that one street lived Bingham Canyon's 9,000 inhabitants. On either side rose the steep, dry, treeless brown peaks of the Onaqui Mountains, and below them could be seen the congested confusion of rows and rows of dilapidated shacks and little, plain, unpainted houses with their doors opening onto the very sidewalks. Here and there where the mines had hurled great heaps of rock and dirt down the gully, walls of log cribbing had been thrown up to keep it from falling into Main Street. Poolrooms, homes, City Hall, post office, more homes, movie theatre, restaurant, stores—all lay shuffled in together. Along the street on one side under the



*The scouts make an early morning plunge through the tunnel to their playground*

three-foot sidewalk ran Bingham Creek, a coppery narrow rushing stream serving as sewer and bathing place for the numerous pigs that run loose in Lower Bingham, and in the Spring striking terror in the heart of the camp with its treacherous floods.

Above the community on every side were the great mines of the Utah Copper Company, the Apex and the Highland Boy—and many other mines and mills, some of them continuing their stern labor night and day.

"Are you sleepy, boys?" asked

Mr. Fagen when they had walked a long way and no one had spoken.

"No sir," came the reply after some hesitation.

They were passing Highland Boy mine up in the Carr Fork when next the silence was broken.

"Weren't there ever any trees in this canyon?" asked the new Scout.

"Oh, yes, David. Once this canyon was heavily timbered with pine. It was the followers of Brigham Young who hauled the logs from Bingham to Salt Lake City to be used for houses there."

By this time they had reached the mouth of the tunnel. The carbide lanterns were lighted. "All aboard, fellows," said the pastor and in they filed. Their heavy footsteps re-echoed through the dark. For a little way there was a dry boardwalk, then suddenly they stumbled through slimy mud between the rusty tracks where ore cars would soon be running. "Come on, now, put up your collars and run; it's raining ahead," shouted the leader. Some-

one slipped and fell but quickly got up and ran with the rest. Then it was dry again for a little way.

"Look, I say, look here," called a lad holding his lantern close to the side of the tunnel.

"Fungus growth," explained the pastor. "It looks like lamb's wool and if you touch it, it will disappear. Try it!"

A hot palm closed over the patch of white and withdrew suddenly. The patch was gone.

"We ought to get a scientist to come through here with us some time and take some flash lights and tell us all about them. We ought to know their names."

"Look here—it's pink here, and shaped like lilies," said another excitedly. Along the low rock ceiling there were



*The narrow street that snaked its ribbon of a way for thirteen miles up the gorge*



hanging necklaces glittering with drops like diamonds. Some of the posts seemed wound with white winding sheets. The boys pretended they were ghosts and made low guttural sounds as they passed by. Once they found a patch of round brown fungus that "looked like griddle cakes at the camp's restaurant."

Along one side of the track ran a stream of clear cold water that kept the air purified. At one place there was a spring and they all stopped for a drink.

After an hour there came a shout from the lad ahead. "There is light. We're near the end, and it's daylight."

And they fairly ran out of the dark passageway into beautiful green wild country. They almost fell over each other to be the first out—they shouted and laughed and ran down the hill. The sun was just rising, and the tips of the mountains close by were tinged with gold. All about them were pines sheltered by shimmering quaking aspens that seemed perfectly delighted with the new day. Far off down the canyon lay Salt Lake City; beyond—the peaks of the Wasatch range veiled over with purple haze; but everywhere in Middle Canyon the world was green.

This then was the favorite haunt of the boys of Bingham Canyon and the answer to the problem of the young pastor of the dingy copper camp when he found himself facing the question, "How can I interest the boys of Bingham Canyon?"

While the scouts built a fire, and got breakfast, Mr. Fagen repaired the broken lock and then they all sat down for a merry meal.

"Were the locks on the other houses alright, Mr. Fagen?" asked one.

"Yes. And I went in to see if everything was alright in our kitchen. We must fix the roof a bit. The rain has rusted our stove." He turned to the new boy

at his side. "We've a great big stove six feet long in that building next to the dining hall. A chef in an old restaurant gave it to us, and our friends at the mines had it hauled up here through that tunnel. Can it cook, boys?"

A yell was the answer—"You bet it can."

"Are those buildings yours?" asked the new boy.

"They belong to the State Epworth League but they are all at our service."

Then they began to tell stories. Some of them went up the hill for berries, and finally at seven o'clock Mr. Fagen blew his whistle. It was time to start back through the nine-foot hole under West Mountain. The boys in Bingham Canyon tell of more good times, of trips to the Canyon when they have stayed for days. They have spent hours in Nature study and have enjoyed stories told around camp fires. They know the habits of birds and small animals and they will tell you that "Mr. Fagen knows more about the woods!" What if they do have to slosh through a two and a fourth mile tunnel to reach their favorite playground? "It's just that much nicer when you get there and anyway half the fun is the trip under the mountain." So say the boys.

Mr. Fagen is a nature lover and he realizes that boys and nature together make a splendid combination. It didn't take

him long, therefore, after looking out over dingy, treeless Bingham, to decide that "Mahomet must go to the Mountain"—and Middle Canyon became the playground for his young folks from that time on.

Here there have been picnics, frolics, bacon bats, meetings, and here Mr. Fagen and the boys have become acquainted through their mutual love for the out-of-doors.

As a well-known banker of Bingham put it, "I don't know how he ever did it, but Mr. Fagen has indeed revolutionized the boy life of the camp in Bingham Canyon."



*Camping in beautiful Middle Canyon*

## THE EDGE OF YOUR PROGRAM

*Warren H. Wilson*

IT is a mistake to press a big community program upon a church. In many communities it is a mistake even to publish a program, so few people even among the saints have any faith. There are many small minds who cannot see a big thing, or, if they did, cannot believe in its existence. So that it is best to conceal the community program from sight.

On great occasions a community leader may speak plainly about his plans and hopes for the community. Then he may tell them of the hospital he hopes to see built, of the community house he wants to have, and the big church membership that is before the church as a reward for constancy through years. To speak it out on the great occasion would dignify the place and the time. It will engage some minds and stimulate their faith. The real leaders of the community will take it to themselves.

But in the ordinary times a minister or community worker ought to have in hand only the edge of his program. There is always some one thing needs to be done. Upon this and this alone he should take the community into confidence that

day. The big plan may be kept from sight but the particular project which advances the big plan should be worked for all it is worth. The community should get its full force. In this way there will always be "something doing." Dr. Paul Moore Strayer says that city areas keep interested and alive by frequent change of people but country communities must have many projects. There must always be one project before their eyes in order to know that the community is alive. This one project may well be a small one, but if it is well chosen the people will feel in it the pulsation of the big community plan.

THE differences between a growing community and a dying one are manifold, but one difference is in the fact that in the growing community everybody can be concentrated upon the one marginal event which is on the edge of the big program. When community work is dying there may be just as many public functions but few go to them. Interest is dissipated. Certain groups stand off and will not take part. When a worker has a program and is handing it to his people one point at a time he is able to



concentrate the attention of all the members upon the particular enterprise then on hand. When a community worker is losing his grip he carries on a larger number of enterprises and starts a great many things, each supported by a few and upon none of them does the whole community turn its full attention, to none does it give its full approval. But the art of all community work is in having a high objective, developing a big program, and managing to carry the program from one enterprise to another on a consistent, unified plan.

One point in a community program is it must not be beyond that of your neighbors except by a narrow edge. This word we hear so often in athletic discussion, "he has the edge on his opponent" means a great deal. A community can have the edge on another community but it must not be contrasted to another community by a whole program else it will be in danger of lapsing to the level of the other. In *Farm Management* Professor Warren says it pays for a farmer to excel his neighbors not more than twenty-five per cent. Seventy-five per cent of his management must conform to the example and imitation of other farmers about him. So it is with communities. You must not be too unlike your neighbors or the law of diminishing returns will get you. Be assured of this: the edge of your program determines your whole program. What you are doing in a way different from others, though it be little, sets a value upon all that you plan. How often one returns to this, that the man who has a mind for little things is contented but has great thoughts and great plans, which stand in patience; that man will succeed. There are a great many of us who think high thoughts but we cannot be content to do little things. The only test of the goodness of our large ideas is their capacity to give us poise in "the day of small things."

IN a university class recently a student demanded: "Are we to make proposals that will revolutionize life when it is needed—and so lose our jobs? Or are we to be cautious and get what we can do?" The answer was, neither is important. Losing your job is of minor consequence. It may be a good thing for yourself. So far as a social program is concerned, the important issue is not caution or rashness, conservatism or revolution. The important issue is the service of the people for whom you work. If you fail to change their way of life you do them a greater harm than if you set a match to a revolution and are yourself fired in the explosion. Inaction and radicalism are faults equally inappropriate to the spirit of service.

This is not a counsel of conservatism either. There may come a time when revolution is necessary but it is seldom necessary in small towns and open country. Little towns do not need a blow up. Save your dynamite for international wars. Be peaceful among the small people. Be kind and considerate and reasonable to the weak and the small-minded. Be a servant as the Master was. If you want to start a revolution, write a book about it or advocate it in the highest court of your Church. Write about it in the magazines, in the daily paper. Measure yourself somehow in the bigness of your revolution but do not blow it off in a little country crossroads. And do not take the opposite extreme of inertia. No, keep the edge of your program always before your people. Drive it in like a wedge. Let it grow like a maple tree in the grooves of a rock which steadily forces the rock apart with a force irresistible. If you are in favor of Religious Education, do not abandon your Sunday school at once but plan for a School of Missions on Wednesday night and start a Daily Vacation Bible School next summer. Lay your plans slowly but secretly for employing a paid assistant in due time who will teach religion in modern terms. But always keep the edge of your program before your people and the bulk of it in your own mind.

## THE KNOXVILLE CONFERENCE

THE Southern Mountain Workers' Conference will hold its eleventh annual session in Knoxville, April 4, 5 and 6.

The conference has grown largely out of the efforts of the late John C. Campbell, Secretary of the Southern Highland Division of the Russell Sage Foundation. Mr. Campbell's study of the entire mountain field gave him personal knowledge of the agencies whose workers are scattered from western Maryland and West Virginia to northern Georgia and Alabama and hardly knew of each other's existence at times.

From the first meeting in Atlanta in 1912 the number of delegates has increased until it averages 200. They represent thirteen denominations, many independent schools, the Red Cross, State Boards of Education, Colleges of Agriculture, etc., as well as national organizations.

Many are shut away during a great part of the year in remote pockets of the mountains where they have no touch with the outside except through books, letters and an occasional visitor. Therefore, the primary object in getting together is mutual acquaintance. At first the programs were very informal but, as the groups became familiar with one another, description of the work of individuals gave way to a discussion of the problem in its larger aspects,—educational, economic, religious, health, etc. Methods were considered which had been tried out successfully in one place and might be adapted to others. The question of co-operation between different agencies became prominent, and more and more emphasis was laid upon means by which all might help the Highlander to help himself.

Last year for the first time two of the denominations represented in the mountains, the Episcopal and the Presbyterian, U. S. A., used the day preceding the opening of the conference for gathering their own workers and clearing away their individual problems before the general discussion of the larger meeting.

Something of the value of the conference may be inferred from the fact that their support is being taken over by those actually participating. Last year practically all the expenses had been underwritten by the denominations represented on the advisory board, supplemented by voluntary registration fees.



## DEAD OF WINTER

Hoary and old,  
Covered and cold,  
The white zone sleeps,  
Sturdily sleeps,  
Gathering strength  
For the issue at length,  
On a startled day  
When the slumber gives way.

—L. H. Bailey "Wind and Weather"



# "A RUBE TOWN"

Armstrong Perry

FROM the up-to-date city I went back for a visit to my old home town. It looked sleepy as ever as my train rolled in. The same farms surrounded it that had furnished its sustenance when I was a barefoot boy and beyond them the hills smiled down in the same old way. I thought pityingly of the folks who had been content to stagnate there while I was climbing in the ultra-modern metropolis.

The old homestead housed a multitude of tender memories but its oil lamps fussed me. When I came downstairs in the morning I said to the old folks: "Put in electric lights—I'll pay for them."

Mother, after a moment's protest over my going to so much expense, went to the phone. Before I was ready to get up from the breakfast table a gang of workmen appeared and a few moments later electric tools were making the openings for the wires. That evening father and mother read themselves asleep under perfectly efficient electric lamps. I blinked, too, but not because of the unwonted illumination. The speed of the process had taken my breath away. In the city a contractor took a month to get to my apartment and then botched the job. The bill in the little town left me two tens and a five out of a hundred dollar note. It was about a third of the city price for ten rooms. Also our personal property did not walk off with the workmen as mine had in New York because I failed to stand guard with a shot-gun.

On Saturday night I strolled uptown. The square was lined with autos. There was a fair percentage of the better cars. The shops were full of buyers. I took my niece in to buy her a sweater. She looked at me out of the corner of her eye and then picked out a real one. "Eight fifty," said the clerk. I paid him quickly lest he should change his mind. I had seen identical garments priced fifteen dollars on Broadway and Fifth Avenue.

Passing a library that had appeared since my childhood, I stepped in to ask for a book that I felt sure they did not have. A courteous librarian got it for me and made up a list of other available material on the same subject.

Back in the square I found attention focused on the leading hotel, a modern little house. A "human fly" was walking up the corner. The greatest man in the business—he said so himself! But he did not have all the spectators; a clean, well-equipped motion picture theatre was showing a high grade program to a well-filled house.

A portly citizen called me by name and gripped my hand. I remembered him as a poor printer who had left a rent bill behind when he moved in from a smaller place. He looked so prosperous that I asked a schoolmate, now a banker, how he stood. "Draws \$30,000 a year from his business—leaves the balance in," he answered, as though there were nothing in that to wonder about.

"Is the old table factory still idle?" I asked next, vaguely remembering several unsuccessful attempts to put it on its feet that had been reported in the village paper.

"Doing fine now," he answered, "we're making radio sets."

The next morning I went to church, feeling sure that there at

least I would find things as sluggish as I had pictured them. But a modern minister preached a modern sermon. There was a financial report in the neatly printed bulletin which gave me shock after shock and wound up by overwhelming me with an item of \$4,000.00 paid out in one year for missions. Four thousand dollars for missions from one church in a town of 2,500 population! In my day the whole annual budget, minister's salary and all, was less than that.

"Hot today," remarked an old neighbor who came to shake hands at the door.

"Hot?" I responded. I had not been so comfortable all summer as I was on these well-shaded streets.

Then I went home and sat down on a vine-screened porch and looked out at the tall maples that I had helped Dad plant thirty years before and tried to figure out why the city is thought to be more progressive than the country, and a better place to live. Here there was no want, no crime, no strikes, no sun-baked streets shut in by oven-like walls. There were fish in the near-by streams, vegetables aplenty in everybody's gardens, room to move about, no jostling crowds to tread on corns in the fetid air of congested subways, no attempt on the part of business men to gouge, just a spirit of human fellowship. Hard times they know nothing about. Sometimes there was more money than at other times but money cuts less of a figure here than the products which are represented by the medium of exchange. Grain, fruit, vegetables, meat, fuel, wool, they produce. They couldn't be starved out in a thousand years.

There is no denying the charm of the city. It lures me yet. But much of it is artificial charm, a cosmetic spread over some very ugly features. Everything is hectic and unnatural, even ordinary human relationships. A truckman in the city charged me a dollar and a half for taking four boxes a few blocks to a freight station. In the country town I got a horse, wagon and driver two hours for fifty cents. The city trucker would have been in trouble with his union if he had permitted me to load or unload my own boxes; in the Rube town I worked along with the owner of the rig, getting my fill of corn-fed philosophy, then he drove me around to his house and filled my pockets with red astrachan apples. An offer to pay for them would have been an insult, though in the city they were worth at least a quarter.

No doubt there is a reason why men live in cities, breathing bad air, eating poisonous food, picking up vermin and contagion, earning and spending a lot of money but getting nothing out of it except a scanty living and a bunch of excitement. But what is it?

From Douglass' *Little Town*—The rural progress cause hangs on the fortunes of the little towns. The big, romantic, beautiful country, the home of most of the American people, the seedbed of social permanencies and strength, the source of daily bread for us all—the country is infinitely worth redeeming. But if the country, then also the little town, the country's capital. Doubtless it can be saved only in the consciousness of its relationship to country interests. Reverently it must say, "For their sakes I sanctify myself."





# WANTED: A NEW VALUATION OF THE RURAL MINISTRY

Malcolm Dana

Director Rural Work, Congregational Home Missionary Society

THERE is need for a new valuation of the rural ministry. No larger opportunity for service exists anywhere and Christian people generally should appreciate the fact, and appreciate it enough to convince those who are laboring in rural areas of their belief in it.

I need hardly comment on the geographical bigness of the rural field. A New Englander might be expected to find its immensity and consequent importance difficult to grasp. But recent experience up in the Aroostook region of Maine has convinced me that there are real distances even in New England. A comparison of country areas as over against those of the cities evokes an imperative demand for the right kind of ministers to meet the tremendous responsibility. It also emphasizes a like need of every modern convenience for annihilating distances. Increasingly, good roads are making great stretches of open country not only possible to cover but an actual joy to ministers with red blood in their veins and a love of adventure in their souls.

The bigness of the rural opportunity lies in the number of peoples living in the country. It is true that city populations are increasing faster than those in rural America. Nevertheless fifty millions still live in the country, with thirty-two millions actually on eight million five hundred farms. One-third of the youth of the United States is also rural, for there is no race suicide in the country, and it would almost seem as though one had to be poor to afford a large family. In my travels I hear of families numbering sixteen, eighteen, twenty-one and even twenty-eight. The country continues a source and fountain head of young life and of a stream which is now flowing cityward.

This constitutes the seriousness of the rural opportunity. If the country church does not indoctrinate these young people, implanting in them an unfailing interest in religion and the church, what chance will the city church and other religious organizations have later on to establish and maintain this vital point of contact? A noted Catholic once said "Give me a child until he is five and you can take him." The country and its church has the child far beyond these years. This is its privilege; it is also its grave responsibility. Those are interesting statements which claim that Protestantism is seventy-five per cent rural; that three-quarters of those joining the country churches do so by confession; that seventy per cent of those who join city churches come by letter and from rural churches.

The quality of people nurtured by the country also establishes the bigness of the rural task. Dr. Gunsaulus once stated that eleven out of twelve of Chicago's foremost ministers came from the country; eighty-six of the one hundred leading physicians; eighty-one out of the one hundred greatest lawyers; and seventy-three out of the one hundred ablest engineers. It is also said that eight-five per cent of the total ministry comes from the country and that more people named in *Who's Who* are from minister's homes than from any other kind. The moral is evident. The supply of the future must be kept up to the high standard of the past. But already the assertion is made that such a supply is not being turned out and the country church is blamed as not having done its duty. She has fallen on hard times, and why? Because of a wrong valuation of the rural ministry and one which is keeping intelligent young men and women

from dedicating their lives to preserving the integrity of rural America. The country must go begging. It is at the mercy of an unenthusiastic and often incompetent ministry.

I would not place home service and rural work in competition with that of the foreign field or in cities. The different kinds of religious work are closely related and interdependent and should be held as equally important. Nevertheless, I venture the query: Does the average person admit this fact and esteem home missionary and country work as *equally* important with every other? There seems to be a need for a truer valuation of the rural ministry and of the work of the country church.

IN all honesty, how do older folk, and especially parents, look at the matter? America may well glory in the fact that the best of her youth is volunteering for the foreign missionary service. Here at least we are bearing something like our share of the world's burden and our missionaries are becoming the real statesmen of the land. The pride is justified which says with exultation: "My boy is helping to build a new China. The work is a great one. He is not only a minister but a statesman and civilization builder as well."

But do we hear a frequent and like word concerning home work and that of the country church? Do we often hear such a statement as this: "My son graduated at the head of his class at Yale. He has chosen the work of the country church as his vocation in life and is even now helping to christianize great areas out in the newer west. My daughter is doing her part to help solve that most difficult of all problems, how to rebuild foreign New England."

Such a valuation of work in the home land will alone keep America truly Christian. A like passion to that which sends young people over-seas must send a sufficient number of them to dark corners of the home land. The very program of foreign missions needs duplication in America, for a minister need be no less a true man of God who becomes also an organizer, a social engineer, and a community builder. The slogan is significant—"Save America to save the world."

How do modern young people look upon the country as a possible field for service? Especially the country boys and girls whose hard-working fathers and mothers have somehow made it possible for them to get a better education than they obtained? These young people are the logical ones to return and serve the country parishes to best advantage. Are they rightly valuing the rural opportunity? It would seem not. A large number of them are "variants," fated to escape the farm. A disproportionate number, however, are being educated away from the country by city-minded teachers and institutions. "Success" lies in some other environment. The rural community does not receive back its native talent and genius, which are sorely needed for its salvation. The country balance sheet must be drawn up anew.

What is the mind of country people themselves? Do they acquiesce in the wrong opinion and underrating of their environment? It would almost appear so. A most frequent disease of the small town is that of "urbanitis;" its worst fault is that of aping the cities. Towns are sometimes given



to looking down upon open country folk just as the cities look down upon the towns. Such a lack of self-respect produces the rural unrest and dissatisfaction which is part cause for the exodus to larger centers. A spirit of stoical or apathetic endurance, or worse, of self-pity, frequently blinds country people to their own merits and to the possibilities of their environment. They regard as hopeless efforts to bring to the country the very advantages they crave, accepting a lack of them as "part of the fate of living in the country." They send their boys and girls away to school without expecting or even desiring them to return. And after all it was the country that gave them the brain and the brawn and the habit of work for successful competition in the outside world.

Country people should hold themselves the peer of any in the land and as having the right to appreciate a Jefferson, a Cadman or a Fosdick. They need just such a high grade ministry, and they can have it if they will act together. The country church will never come into its own if it is content to remain merely a field for the poorly equipped. The masculine element is largely lacking in the country church because it has not sufficient spirit and enterprise to carry out a program that is abreast of the modern farm movements. The church is not considered a "going concern." Rural America is likely to become pagan through a wrong valuation of its own opportunity.

**H**OW does the young man contemplating the ministry look upon the rural field? There are influences in seminary days which might cause him to underestimate it. If he has the temerity to start in the rural field some friend is liable to sow seeds of discord by such words as these: "I refused to be side-tracked even temporarily by any calls to country work. It means professional suicide to be listed as a rural minister upon a missionary salary." And brethren from the larger churches sometimes feel and show a patronizing spirit toward the country minister. So he gets into a state of mind which prevents his best efficiency and makes him a part of the tragic shift and change that constitute the curse of the rural work. He may even be tempted to that worst of all mistakes,—to use his people and church as "merely a stepping stone to something better." Faithful



*Country ministers may be either born or bred rural, but whatever their origin, their sense of the importance of the country and their love for it are the truer secrets of their success.*

work anywhere has a right to due recognition. Every minister may not be called upon to spend all his days in a rural parish. And, I might add, very few individuals are really big enough to do just that thing. Some, however, see it as work that offers a sublime way of spending a human life, the one life a man has to live on earth. Only the individual who thus appreciates both his job and the people with whom he works will ever give to the country that service to which it has a right and for which it has a thorough appreciation. The minister is blind indeed who, when he has come to his best, feels that that best is too good for the country. He needs to possess a better valuation of the rural opportunity. Or of his ability.

This new valuation for which I plead does not rest back upon "charity" or even "missionary" duty. The right of the rural church to better outside recognition and support is a matter of a debt owed and calling for honest payment. From time immemorial the country has given up its talent and genius to others, while its trade has made the city possible. The rural church has been expected to do the big things asked of it without anything like an ample equipment, personnel and support. To give up continually, to hand-pick and send out its best, to indoctrinate those who shall go out to do the big things of the world, thus to live again in the lives of others, is perhaps the greatest glory of the country church. But those who have gone out from it need not utterly forget,—and therefore neglect,—the little home church of the country. It were base ingratitude to sit in soft-cushioned pews listening to a professional choir and highly paid minister with never a heart-throb caused by memory of simple but precious days. Casting into the treasury of the Lord "a missionary offering to a most worthy cause" does not begin to repay the interest due upon this debt to the humble church of one's youth. To look down upon that church is like despising the parents who gave us birth.

The country church is blamed for not measuring up to its task. Does not large responsibility lie with those who received so much in earlier days from that church that they should be eager to help the country church to realize her dreams? Where there is this wish there will be the way. For the valuation of the rural ministry will be a right one.

## CELEBRATING ALL FOOLS' DAY

*Minerva Hunter*

**N**O matter how good the roads or how strong the desire to keep up the community spirit, the winter with its cold and its accompanying diseases places a limitation on friendly gatherings. Then spring comes with a promise of better things and All Fools' Day gives opportunity to express all the pent-up desires for merriment and fun.

### INVITATIONS

**O**F course, everything connected with All Fools' Day must be foolish—the more foolish, the better. Start folks' curiosity by asking for cardboard boxes tied with a string. To the natural question: "What do you want with them?" Reply in a mysterious tone: "There's going to be a party." Thus the news will get abroad and the invitations will be even more welcome. On the inside of the top of each box,

draw the outline of a dunce cap. Inside the outline write:

ALL FOOLS' DAY CELEBRATION ..... TURNER'S SCHOOL.....  
APRIL 1ST.....8 P. M.....IF YOU CAN ANSWER  
"YES" TO A QUESTION IN THE BOTTOM OF THE BOX, YOU ARE  
INVITED.

On the bottom of the box (inside) draw another dunce cap and within the outline write (starting at the point of the cap): HAVE YOU EVER; then place a bracket enclosing these four things written column fashion: FELT.....SAID  
SOMETHING.....DONE SOMETHING.....LOOKED..... then another bracket and in the center write: FOOLISH?

Tie these boxes, using the cord with which they were tied when received. Address one to each family in the neighborhood. School children will be delighted to deliver these important-looking packages.



## DECORATIONS

IF the entertainment is at the school house, arrange the books in a pyramid upon the rostrum, turn all the pictures to the wall, tie erasers and talc together and drape about the rostrum. If evergreens are used, tie in bunches and let hang upside down. Flowers should be in tin pans and placed in odd corners. Every piece of decoration should look clumsy or silly.

## RECEPTION COMMITTEE

APPOINT a committee of the jolliest people to greet the crowd as they arrive. The greeting should be something like this: "Good-bye. I'm so glad you enjoyed yourself." A hearty handshake that pulls the newcomer inside the room will convince him that this is one of the "fool stunts" and not a hint to go home.

## STUNTS

THE stunts of the occasion will depend entirely upon the size of the crowd and the size of the room in which they are entertained. Here are a few suggestions for a large crowd that will have to be seated the greater part of the time:

There should be a master of ceremonies. He should wear a dunce cap and carry a poker adorned with a bow of ribbon. This is his baton when leading the music and his pointer when directing attention to the blackboard. The master of ceremonies should be a good singer and a humorous talker.

After a goodly number have arrived and greetings have been said, have the master of ceremonies mount the rostrum and start the crowd to singing some of the foolish songs they know. "Bingo," "There Was an Old Man Named Michael Flinegin," "A Bear Went Over the Mountain" and others would serve well. Have a solo or two of funny songs and a duet and quartet to give amusing numbers. Between these musical selections have humorous recitations. Let all except the songs sung by the crowd be entirely new, so as to be fully appreciated. "A Nonsense Anthology" by Carolyn Wells, "The Humorous Speaker" by Paul M. Pearson, verse selections from "Alice in Wonderland" by Lewis Carroll are among the books containing wonderfully pleasing material.

By the time this program is over practically all the crowd will be present. The master of ceremonies should then make a speech somewhat on this wise: "Ladies and gentlemen, boys and girls, this is a very solemn occasion. We are gathered together on All Fools' Day and should prove that we are truly foolish. I shall proceed to examine you. Reach into your desk and get out the paper and pencil you find there." (These, of course, have been previously placed there and an extra supply is handy to be distributed to those who do not happen to be sitting at desks.) "Now," the master of ceremonies shall continue, "I am going to write upon the blackboard the names of ten presidents of the United States. See how many you can recognize. Write the names on your paper, numbering them 1, 2, 3, etc."

The names upon the blackboard should be somewhat like this: 1. Ingtonwash, 2. Lnnico, 3. Wnlsio, etc.

The names given are Washington, Lincoln and Wilson. Seven others can be easily arranged by mixing the letters of the presidents' last names.

After allowing enough time to write the names, the master of ceremonies should ask who is sure he has a perfect list. Hands should be raised and a person selected to come forward and read his list. The master of ceremonies should correct any mistakes made by the reader and the crowd in

this way will be able to correct the papers, counting each correct name as worth one point.

After each person has graded his paper, the master of ceremonies may continue: "I have for exhibition ten of the best known animals. Please draw a line under the answers you have for No. 1 and put No. 2 below the line when drawn. Write the numbers one to ten and see how many of these animals you are acquainted with."

There should be ten exhibits so that those in the farthest corner can see plainly. Each exhibit should be numbered. They may be: (1) a chain, (2) an undressed doll, (3) a pillow, (4) a toy cat on the top of a pole, (5) a gaiter with the name "Allie" attached, (6) a batch of dough, (7) a picture of a very pretty girl, (8) a picture of people rowing, (9) the letters M-O-N tied to a key, (10) two people, the second one imitating every motion of the first.

A person who thinks he has a correct list should come forward and read. The master of ceremonies should make any corrections necessary. The list should be: (1) lynx, (2) bear, (3) lion—lie on, (4) pole cat, (5) alligator, (6) doe, (7) deer, (8) roe, (9) monkey, (10) ape.

The next stunt consists of having the crowd fit the name of a flower to each letter of the alphabet, such as: aster, bluebells, crocus, etc. Several of these lists should be read as a number of flowers may be fitted to some of the letters.

With the three contests it is possible to make a count of 46 points. All who make as high as forty should receive a small cardboard dunce cap with the statement "100 per cent foolish" printed on it.

By this time it will be getting late and it might be well while the refreshments committee is busy in another room to call for volunteer recitations of limericks. Have some ten or twelve persons posted on a limerick so that they can recite as soon as the announcement is made; this will help others to follow. After a number have been given, ask the crowd if they can write a limerick or finish one by adding the last line. Write this upon the board:

There was once the simplest of guys  
Who tried to appear very wise,  
But people said, "See  
An idiot is he  
....."

Let whoever will offer suggestions as to what the last line should be. Very likely something like this will be offered: "They saw right through his disguise" or "They knew by his silly replies" or "His bluff they came to despise." Write all the good suggestions upon the board. The rhyming word will have to agree with "guys" and "wise" of the first and second lines. By the time this stunt is over the refreshments will be ready.

## REFRESHMENTS

A LOT of good food is usually wasted on All Fools' Day.

Would it not really fool folks if everything turned out to be perfectly good? Why not let the foolish thing about the food be the combination? Everyone likes ice-cream and if this is served with rye bread and butter sandwiches the oddity will impress the crowd, still it would be perfectly good food and the laugh would aid digestion. Any other unusual combination of foods would do as well.

## AND NOW THE END

LET the committee be near the door as the people leave and with hearty handshakes say, "How do you do! I am so glad to see you!" and thus will end as foolish and as happy an evening as one could wish.



# AN EDUCATIONAL PROGRAM ADAPTABLE TO THE RURAL CHURCH

*J. M. Somerndike*

WHAT is this Three Hour a Week Church School that I have been reading about in the church papers?" inquired a wide-awake elder. It was a regular meeting of the Session and the work of the Sunday school was being discussed.

"Oh, just some new-fangled scheme of the religious education experts," responded the minister; "it's only for the big, wealthy churches. We couldn't use it here. Those ideas are all right where they have a separate building fitted up for school work, but we couldn't begin to do it here with our little one-room church," he added.

"But that is just the kind of a church that I have been reading about," said the elder. "It was just a country church like ours and they thought they couldn't have anything but a Sunday school until they heard about this new plan. They studied it carefully and they worked until they found a way of adapting it to their situation."

While Elder Jones was speaking he was fumbling through his pockets, searching for the story, clipped from the last number of his church paper, which had made such a deep impression upon him and had opened his eyes to see a vision of larger things for his own church. "Here it is," he exclaimed as he drew the clipping from his inside pocket.

"Read it, Brother Jones," said the pastor, whose interest was aroused; "it may contain some valuable suggestions for us."

"Surely; I'll be glad to read it," he responded. "This church is in a little town of three hundred population in the mountains of East Tennessee. Their chances of taking hold of new ideas were no better than ours, but they had a vision and they had the faith to attempt something new. With that kind of a start they were bound to get somewhere. Now listen to the pastor's description of what they have done."

\* \* \* \* \*

THE preliminary steps were taken by our Church Council of Religious Education, which thoroughly went into the proposition at three or four sittings. Finally all obstacles were removed and problems solved and the Council agreed to encourage a try out of the plan, with changes necessary to adapt it to our conditions. Accordingly on October 20th, we launched the new enterprise in a first week-day meeting at the manse.

## MEMBERSHIP, OFFICERS, COMMITTEES, ETC.

THE group is composed of three classes in Sunday school: a younger girls' class, a young women's class and a young men's class. All members of these classes now or hereafter are automatically three hour a week members of the group. The same list of names is kept and called and a record of attendance as follows: a president, a vice-president, a secretary and a treasurer. They are in the process of arranging committees, such as Devotional, Instructional, Service, Social, Membership and Finance, with other special committees as occasion may arise. We have not formulated any constitution or by-laws yet. They may come later.

## MEETINGS, TIME, PLACE, METHODS, ETC.

THE group has three sessions per week: Saturday evening, Sabbath morning in conjunction with the Sunday school, and an expressional hour following Sunday school or in the

afternoon. The weekday session is in charge of the pastor, who is teacher of the young men's class, a constituent part of the group. This session (at present on Saturday evening to catch high school students who are away except on weekends), is held at the manse and one or both of the other teachers are sometimes present. This session lasts from 6:30 to 9:00 o'clock. The first hour is given to study, recitation, business, etc. The following hour or hours are spent in a social way. This affords a most excellent opportunity to provide a long-felt and crying need of our isolated rural young people. The social period is managed in this way: The pastor being in charge, asks a different family each week (the interested mother and sisters) to provide refreshments and games and stunts of their own choosing for a single designated evening. This they quite cheerfully do; and so we have the benefit of great variety, and the various families are brought into closer contact with the work of the group, and other young people are drawn into the group. This session is growing in popularity and in the value of the work done.

The Sabbath morning or devotional session is held in conjunction with the Sunday school. That is, since our school is small comparatively, we remain with the school until after the opening exercises. Then these three classes with their teachers withdraw to a large basement room, where each class retains its class identity and teacher. All these classes are in close proximity (curtains between) so that the entire group can be easily and quickly thrown together for an announcement or general remarks or suggestions of points of interest alike to all. The classes in every particular, except in lesson material, comply strictly to the Sunday school standards, records and requirements.

The expressional hour (on non-preaching days; we have preaching in this church only two mornings in the month) is had just following the Sunday school (after a short intermission), taking the hour of preaching service but not using it as a public service. On preaching days, twice a month, this expressional meeting is at 2:00 P. M. (Many of those living at a distance bring lunch and remain, all spreading their lunches together in the manse or in the basement of the church.) This service is entirely in the hands of the young people. Leaders from among themselves are appointed two weeks in advance. One or more of the teachers is always present to help over the hard places and make suggestions only. These meetings are well conducted for the most part and are greatly enjoyed by the young people. Our group is small, but growing. Thirty-one have attended our session and the average attendance so far, of all sessions, is sixteen.

Let me say here that the Church Council of Religious Education recently arranged for a junior department expressional service, at the same hour and along the lines suggested in the closely graded series; also for a mission study class for adults at the same hour. Then all return home (we have no evening service, owing to distances and muddy roads).

We are using the "Westminster Textbook of Religious Education," through the three sessions. I want you to know especially that we regard this book as one of the most satisfactory features of the whole arrangement. We consider the book the crown of it all. *Without* the book the plan would be worth something over the old disjointed young people's work plan, but *with* the book the value of the coordination



of persons, hours and curriculum is increased manifold. I really feel I can't say enough in praise of the topics, the plan and the style of the book. The young people themselves who went into the study with the book in hand, prejudiced in favor of the uniform lessons, say themselves that they never have gotten so much out of any religious education study as they have received from this course. Not one but many of them have said so.

However, we find that the work is too difficult for the ages for which it was prepared. Ours are just "open country" young people with only rural school advantages. They are not prepared to do the work at the age and stage intended. So we (as in all our graded work) use the book for the next older instead of the intermediates, as is the plan of the book. The ages of our group runs from fifteen to twenty-three, and we find the shift quite satisfactory. The young people accept

it without hesitancy or question. The plan is easily worked and is moved off smoothly and beautifully to the gratification of all concerned. We are convinced it will work in a small church, even a rural church.

\* \* \* \* \*

WELL, what do you think of it!" inquired Elder Jones, as he carefully folded the clipping and put it in his pocket. There was a moment's pause and then, "That's great," said the senior elder. "Let's try it here," said another. The pastor's face was shining with joy. He saw new and larger opportunities for the children and youth of his church through the story of how another church had dared to attempt the impossible and had succeeded, thus bringing new vision to his session.

## ASKOV AND ADULT EDUCATION

OLIVE D. CAMPBELL has been identified with rural work in the Southern Highlands through her collaboration with Cecil Sharp in collecting ballads, through her preparation of her late husband's book, "*The Southern Highlander and His Homeland*," and through her splendid service in holding together the Southern Mountain Workers' Conference after his death. She is in Europe with Miss Marguerite Butler, of Pine Mountain, studying the co-operative movement as it may be adapted to the needs of the mountains. And she has written for us this vivid account of Denmark's best known folk high school. HOME LANDS readers interested in all phases of rural education are undoubtedly acquainted with this pioneer experiment in adult education.

Askov, November 28, 1922.

ASKOV is what they call an "extended high school," the only one of the kind. It takes students from 18 years up for the winter term, and in order to come they must have had a previous session at some one of the other high schools or an equivalent thereto. They may come here two or even three years, while the other schools have only the one five months' term. There are about 300 here now, divided practically evenly between men and women.

We came here first because here more of the teachers speak English and because it is, in a sense, the centre of the high school movement, with a reputation even in indifferent Copenhagen. It is a very busy life. The rising bell rings at 6:45; breakfast at 7:30; morning song at 7:45, and the first two lectures at 8 and 9. At 10 there is a half hour's pause for coffee, then work begins again and lasts until dinner time at two. There are no more classes, except voluntary music practice, until four. One sees groups standing around in the court, discussing politics, military service or some other question raised by the morning's lectures. Three more lectures find their place between four and seven, when supper is served. Most of the men go over to the newspaper room afterwards to talk or read the local sheet, and later I sometimes hear a mandolin and singing. After 10:30 quiet reigns, although there are no rules for retiring. In fact, there are very few restrictions of any sort. Students do not have to go to classes unless they wish, and as there are no examinations, it is the pupil's responsibility as to how much he gets out of his course. Neither is there any requirement for attendance at morning song or church, yet as far as I can see they all go pretty regularly.

One cannot but be impressed with these young people—vigorous, clear-eyed, intelligent, with a surprising preponderance of fine features and well-shaped heads. They seem to me less tense and rather more docile than our young people but of course one must remember that they come here

because they want to, and often after many years of hard practical experience. Some have come here frankly to find themselves, but the most seem to be young farmers who intend to go back to the land—with a larger view of life, an intelligent understanding of Denmark's peculiar problems and their relation to world problems, and a desire to do their share in solving them. The man opposite me at table is a farmer well along in his thirties. Next comes a young fellow who has worked in a machine shop since high school; next a dairyman who after high school had an 8 months' agriculture course, for which were required 4 years' experience. Another has been a textile worker and still another has farmed in America and attended high school there among the Danish.

At first, it seemed to me that there was poor provision for recreation, and it still seems as if much of the recreation is of a soberer sort than our young people would demand. The students here, however, seem contented, without any apparent need of letting down of nerves. Strenuous gymnastic work interests both men and women. On Sundays special programs are supplied by the students through a committee appointed monthly. For example, we have had an evening of music, another of dancing, or "playing" as it is called; a reflectoscope lecture on Belgium, and a comedy, again followed by "playing." For such "play" the students furnish their own music by singing, clapping and the rhythmic stamping. Everyone joins in and it is a lively scene. These festivities end up with the inevitable coffee and cakes and with song. We begin everything, even classes, with song and often end with song as well. Our young people in America would be put to shame by the full chorus that surmounts the most intricate melodies with perfect ease.

Imperfectly as we understand Danish yet, we can follow in the class-room the march of civilization westward, finding Denmark in its place. The sociology emphasizes population movements from early days, emigration and its effects, with race groups and problems, narrowing down to Denmark's peculiar problems. Sometimes the subject of the lecture is merely a peg on which to hang the inspiring account of some great man's life, or the geography lesson may turn into a discussion of heredity and environment. It is evident that the teachers are putting all their heart and soul into their lectures, that they are striving to awaken the spiritual response,—and yet with constant play of humor and an informal friendliness most pleasant to see. It is wonderful to think what this sort of influence, pouring out year after year both through Askov and the other 60 odd High Schools, must mean to Denmark.

OLIVE D. CAMPBELL



## FROM OUR STUDY WINDOW



### CHURCH POLICY AND RURAL CHANGE

THREE arguments have long been familiar in contrasting country life with the life of cities.

One is that life in the country being relatively much simpler, freer from hectic hurry and bustle, from the distractions and artificial excitements which are part and parcel of life in the city more readily and naturally produces stable character, mental poise, steady purposes and ideals. Whence the argument that the country produces our ministers and great men of all sorts.

The second is that country life tends too easily to barrenness; isolation is too often its portion, not physical isolation alone, but spiritual and mental isolation; isolation from the great currents of the world's thought and feeling. Cultural opportunities are fewer; stimulating contacts are lacking; the outlook on life is cramped; individuality finds fewer opportunities for expression; variation from the social norm is discouraged; life more easily approaches a dead level and too often it is the level of dullness. Whence comes an unconstructive conservatism, a blind worship of what is, or rather of what was; a recognition of limitation but as a reason for complaint rather than an impetus to action. So these words in a recent issue of a metropolitan daily—"The farmer is naturally self-centered and his voice is seldom raised except in complaint....The farmer was born with a sense of injustice."

That there is truth in each argument, one must recognize. That this truth is only partial, must also be recognized. That current forces are radically altering both sides of the proposition is most of all clear. This fact of rapid change is the third argument that is becoming a commonplace.

IT seems to us that we hardly yet realize the extent to which the third argument must modify both of the others, modify them equally, perhaps. If we are to have a "rural type" in the future, we do not see clearly in just what ways it will differ from the "urban type."

Take social control, for instance. In the old time country neighborhood, the group opinion, its custom, traditions, "mores" as our jargon has it, operated directly, simply to control conduct. One could not escape it, or if one did, it was only at the cost of being branded anti-social. In the city, the average man, unknown to fame, could more easily detach himself, escape observation, elude control. Keep free of the law and you could go your own way, whatever way conscience and character permitted. Well, but that old neighborhood is disintegrating as a social force, is merging in a larger community, which has not yet achieved its solidarity.

Besides, No. 360 F. O. B. Detroit will operate to make any man a free moral agent. In the country, obviously, it is a man's cruising radius that measures his freedom, his possible detachment from social control.

A group of farmers in a cross-roads hamlet grocery store stand before a small horn, listening to an unseen voice. It is the State College of Agriculture broadcasting market news. A turn of the knob, music, speeches, bed-time stories, football scores—Schenectady, Chicago, Detroit, Newark, Atlanta. The voice of the whole nation, the actual voice, is heard in the grocery store. Add to the radio, the phonograph, the telephone, the metropolitan newspaper, the automobile—why the great people of the whole world are the familiars of that farm sitting-room! If just so the farmer wills it and can pay the not too exorbitant price exacted.

"Well, mother, I think I will run over to X—to lodge tonight. We have a banquet scheduled." X—is 40 miles away. "John, I hear potatoes sold well at \$1.50 in Chicago this afternoon." Chicago is 500 miles away. "Father, Mary phones she wants us to come over and go to church with them tomorrow and stay to dinner." Mary lives in the next county. "What is that piece of music, son?" "That's the New York Philharmonic playing Beethoven's Fifth Symphony." The Philharmonic is that moment 1,500 miles distant.

Who shall prophesy as to these things? What has become of your isolation? Where is your dead level now? The consolidated High School stands where a one-room school stood. The mud track that a pair of oxen might well fail to negotiate is a concrete road. The tallow candle is replaced by an electric light, the galvanized tub by a power washer, the old Dobbin by a shining new car. Of course, not all farmers have these things; not all communities have them. But the time approaches when they may have at least a substantial majority of them. Our religious, educational and social programs for farmers have hypothecated isolation and simplicity and absorption in few and simple things. And behold, all things are being made new.

JUST one moral concerns us at this moment. And that is that our whole formal church program must be reconstructed. The genius of American Protestantism has been devoted to dotting the landscape over with small, meagerly equipped, inadequately manned churches, with a feeble social outlook and a narrow program,—a witness both to small social units and the necessity of contrast, even conflict, to stimulate interest in small places. The countryside has one such church for every four or five hundred people, in addition to many not much better off in nearby villages and towns. How can such a church hold its own in this day? Much less



can it mould this new generation as a former generation was moulded. Its social monopoly is gone. Its educational monopoly is gone. Its spiritual monopoly is gone. Do we not now need to begin to think in terms of centrally located, well equipped, efficiently manned institutions, with a long range and a wide range of service, with a voice heard by hundreds instead of scores? Is not that our mission problem rather than the mere maintenance of local church organizations? Can we conceive our policy longer in terms of local units of at most a few hundred in a dozen square miles of territory (the average parish of a country church in the U. S.)? Must we not conceive it in terms of 50 or 100 square miles and a population unit of 5,000 or thereabouts? We talk lugubriously of over-churching and ask for a single church in a single place, and asking, know that we will seldom get it. Need we do so? Might we not rather recognize formal differences as at least permissible, it may be as desirable, and plan rather a church unit large enough to provide ample opportunity for several churches and then throw our efforts into making them not only highly efficient but thoroughly co-operative and cordial and at one in their purposes and ideals?

We do not dogmatize. This is not a plea for any one plan. We want knowledge. These are questions the answer to which we seek. May not a divided Protestantism justify itself in some such statesmanship? The denomination that planted its churches on the scale of a man's legs, with the ideal of an independent organization within walking distance of every home; should it not consider their realignment, not to say consolidation, on a scale which will permit a co-ordinated program equal to the need, a program it cannot give any but the strongest of its present scattered churches? Might that not simplify the whole problem of denominational over-lapping? And also, might it not ease the almost impossible task of providing enough trained leadership and enough adequate buildings? At any rate, we are sure the church must seriously contemplate what are the implications of current rural change for church work, and we are equally sure the church has not yet done so.

#### OUR BOOK SHELF

THE production of Country Life books continues at a brisk pace. That in itself is a good sign. In the working of many minds there will be some wisdom. That all of the books produced should be of first rate importance is too much to expect. And lest anyone should be in doubt, they aren't. But those that have come to the reviewer's attention this last two month period are above the recent average.

FIRST, and to our mind the most worth while in this field in many a moon, is *The Farmer and His Community* by Professor Dwight Sanderson of Cornell University. This is in the series edited by President Butterfield of Massachusetts Agricultural College under the title "The Farmer's Bookshelf" and published by Harcourt, Brace & Co. (\$1.25 each). We have commented before on the important role the concept of the community has recently come to play in all our thinking about rural affairs and expressed the wish that someone would restate for us the philosophy of rural progress in the light of this idea. This volume "written primarily for rural leaders and progressive farmers" in non-technical language does just the thing we have wanted to see done. The author says in his Foreword: "Its chief aim is to establish a point of view with regard to the rural community as an essential unit for rural social organization through a sociological analysis of the past history and the

present tendencies of the various forms of associations which seem necessary for a satisfying rural society."

The question of how to organize the community and why and for what has been much discussed. The question of what the community is and what its place in rural life seems the prior question. Prof. Sanderson begins with a definition and proceeds to an analysis. In general his method is to consider the relation of each of the various aspects of group interest to the community. Thus there are chapters on the farm home, means of communication, farm business, education, religion, health, play and recreation, government, etc., each in relation to the community. The whole discussion sums up naturally in three chapters on Community Organization, Community Planning and Community Loyalty.

This seems to us a fundamentally significant book which every rural leader, the minister especially, should read.

Three other books in this same series have also been recently received. One is *The Labor Movement and the Farmer* by Hayes Robbins. Except for the first two chapters "and the Farmer" might easily have been omitted from the title. Primarily this is a discussion of historical and contemporary aspects of the labor movement. There is much that could be said as to the inter-relation of agricultural and industrial problems which this book does not attempt to say. Within its field it is a clear analysis and should prove useful to help farmers, and others, understand what the labor movement is and what it promises for the future.

A timely book, and an interesting one, is *The Agricultural Bloc* by Hon. Arthur Capper, U. S. Senator from Kansas. Pres. Butterfield says in the Editor's Preface: "Not since the so-called 'Granger Movement' of the late '70's has there been so definite and wide-spread an agrarian movement in the United States as at present.... The Agricultural Bloc may or may not be a passing phase. Comparatively few farmers care for or believe in a farmers' party; but the farmers are determined to seek their rights. Whether they become aggressive continuously, whether they seek to maintain permanent political groupings, depends largely upon how they are treated. As Senator Capper says, a farm group should not be necessary. The American people should have such an understanding of the farmer's position and problems and such sympathy with his point of view as to make an agrarian movement unnecessary." This volume is particularly interesting as being a forceful statement of those questions affecting rural welfare which many people think require special legislative consideration. Chiefly these questions concern post-war depression, inequality of price levels, credit, transportation, marketing, co-operation and protection from foreign competition. In these chapters, Senator Capper is always clear if not always profound or convincing. The chapter on protection, especially, left the present reviewer comparatively cold. The concluding chapters concern the Public Attitude toward the Bloc (of which the half is not told), the Farmers' Program (meaning particularly the program of the Agricultural Conference held at Washington, Jan., 1922), the Program of the Bloc, the Record of the Bloc in Congress and What the Future Demands.

Another book in this series which we are glad to commend is *The County Agent and the Farm Bureau* by M. C. Burritt, Vice-Director of Extension, N. Y. State College of Agriculture. The treatment is under two heads. The first and rather the more important as well as longer section deals with "The County Agent's Services or the County Agent at Work." This is a concrete discussion of what is involved in the job. The second part deals with "The Background and the Means of Service," including a brief historical statement and a consideration of the larger organizational aspects of the work, county wide, state wide and national.



## TWO VOLUMES ON RURAL SOCIOLOGY

*Rural Sociology*—JOHN MORRIS GILLETTE—The Macmillan Co., \$3.00

*Introduction to Rural Sociology* (Revised Edition)—PAUL L. VOGT—D. Appleton & Co., \$2.75

EACH of these is a revision of an earlier work, though Prof. Gillette has rather extensively rewritten his *Constructive Rural Sociology* and given it an abbreviated title. Like its predecessor, *Rural Sociology* seems to us to escape distinction by a fairly decisive margin. We would not deny its value. In some of its sociological analysis it is the sounder of the two books. It is frequently very illuminating, usually interesting and always suggestive. It is marred by inaccuracies (as witness the statement that there are probably as many as 2,500 small unincorporated places in the U. S.; 40 times that figure would be nearer it); the bibliographies are faulty in the extreme and the general discussion at unexpected points leaves one with a sense of incompleteness.

Prof. Vogt's revised text is primarily adapted to class room use. The present volume brings all census material up to date and adds some valuable material on health. Otherwise it is quite similar to the first edition. It is a little difficult here to draw the line between what is sociological and what is economic. Probably the distinction has more theoretical than practical importance. At any rate, this book is still, to our mind, the best introduction for the student to the whole field of rural social study.

We are glad to be able to announce that Pilgrim Press has re-issued Beard's *Life of John Frederick Oberlin* which for some time has been out of print. This is the rural minister's classic—the best picture in English of the opportunities and ideals of the rural ministry.

## WESTWARD HO!

*The Church on the Changing Frontier*—A Study of the Homesteader and His Church—HELEN O. BELKNAP.

*Irrigation and Religion*—EDMUND DE S. AND MARY V. BRUNNER.

*A Church and Community Survey of Pend Oreille County, Washington.*

Publications of the Committee on Social and Religious Surveys at \$1.25 each.

IN the older East the church has Colonial roots, however much the plant may have been altered by the changing decades. In the Middle West Colonial traditions were early modified and forms of church life indigenous to that area developed to which time has given a distinctive character. In the farther west religious institutions are still in their formative stages. There is something of the house plant about American Protestantism. It doesn't transplant easily and doesn't thrive particularly well in unfamiliar and less developed surroundings.

It is the glory of our faith that it has sent its messengers along every trail that the westward-facing pioneer has followed. It has been our ideal that the voice of the church and its ministry should extend to every place where people make their homes. This is the record of Home Missionary activity in the decades following the Civil War. But there is much to sober us in the reflection that the zeal of the church has not always been tempered by wisdom or paralleled by ingenuity. And today the church is less extended, less securely established, less well adapted in its program, less adequately equipped and manned in these newer sections, where the influence of the church, one might suppose, would count for most, than are those other institutions, like the school, which help to shape the civilization of tomorrow.

The surveys named show us, roughly speaking, two broad aspects of this situation. The inter-mountain country or the Range is, one would hesitate to say cruder, but less mature and less developed than the farther west, California in par-

ticular. Two factors particularly influence this. The first is space. The inter-mountain states are spacious and sparsely settled. Their improved farm land represents a small fraction of their total area, from less than 1 per cent to say 10 per cent. In most sections ranches are large and homes widely scattered. Well-organized, full-orbed communities are comparatively few. There is little nourishment for a sensitive plant like the church near the surface and it has seldom struck its roots deep enough to really thrive. Thus, while there are individual instances of highly successful church work, taken as a whole the church has not impressed itself on the life of these areas. The difficulties in the situation are obvious. The remedies not much less so. All this is clearly seen in Miss Belknap's fascinating story and the equally interesting narrative of Pend Oreille County. These are the first real surveys ever published for the Range and of especial value for that reason.

*Irrigation and Religion* has a different setting. As we are frequently reminded, California is unusual. Nor does one always regret that fact. This is a study of Stanislaus County in the San Joaquin Valley, and Orange County in the south. Taken with the two California surveys published several years ago by the Presbyterian Board of Home Missions they give us a well-rounded view of rural life in that great empire. Certain things stand out in our impressions of these accounts. Two types of communities, the irrigated, which are highly productive and closely settled and the dry-farming, which have a sparser population and a weaker economic and social foundation. The church halts before the physical difficulties of the latter, as it does in the Range. Its best work is done where populations are most accessible and most prosperous. Here is an obvious defect in our policy of religious extension.

Second, while the church shares in the prosperity of the prosperous, it reflects it less fully than do the schools, the civic and social institutions and the material improvements. We have some opinions on the reason for this for which this is not the place.

Third, the church here has a heavy responsibility in a difficult problem of racial adjustment with which it is earnestly struggling and with considerable success. Something of the opportunity presented by Oriental and Mexican is here described.

Lastly, there is an attitude of mind, bred of the climate, the mode of life, the tradition remaining from the days of the 49ers, the type of settlement and other things which more seriously challenges the supremacy of religion than space or poverty could do. When opposing philosophies of life throw down the gauge of battle, then is there war indeed!

With the social and economic discussions of these volumes we have not here dealt. They present a broad and comprehensive picture of rural life as it is with something of a foretaste of what it may be.



Where Homestead really means Home

In this well-developed section of Southern Idaho the Pioneer is in his second generation



## THE CHURCH NEWSPAPER

THERE has been quite a crop of church publications within recent months, particularly on rural fields. They vary in permanence and intrinsic qualities from an outsider's point of view, but they all have an intimate relation with their own community which makes them of value.

*The Munger Review* published by Rev. Matthew B. Tanner of the Covenant Church in Michigan is a twelve-page paper and is gotten out monthly for 60c per year. It is very like *The Messenger*, published by Rev. S. L. Snapp, of the Presbyterian Church of Salem, S. D. *The Novato* (Cal.) *Advance* is published by the community council.

*The Community Visitor* has been published for a year by Rev. Wm. F. Mellott of Bellville, Ohio, at 35 cents annually.

*The Union Church Informer* is one of the most attractive as well as the simplest of the papers we have seen. Rev. J. A. Witmer, pastor of this open country church in South Dakota has an editorial staff in charge of such columns as The Event Calendar, Personal Mention Department, Attend-

ance, Witmer's Stabs and Jabs from Recent Sermons, The Editor's Note Book, besides a monthly sermon by the pastor. This interesting matter is contained in four pages at 50 cents a year.

The first page of the *Canova Herald* for Dec. 7 was devoted to the 40 years of history and the personnel of this church, in exchange for which the ladies of the church canvassed for the newspaper. This is the tribute paid to Union Church at the top of Column I:

"A rural church seven miles from town with an average attendance of over ninety at each service during the summer; a membership of one hundred and ten; a bunch of young people—and older ones, too—who are capable of taking charge of the church services and who have gone into neighboring communities in gospel team work; a live-wire minister who is on the job all the time and is putting some pep into his work; these and dozens of other accomplishments we might mention are the things that have put Union Church on the map."

M. W.

## WHAT TO READ

HOME LANDS asked a number of representative men in the rural field to name what would be in their judgment the ten best books for the rural church or community worker to read and if possible to name them in the order of preference. Admittedly such a selection is not easy to make, as each and every one proclaimed. What a man has already read, just what he most needs in his work and many other questions ought to be taken into account. The lists, however, are extremely suggestive. They cover a wide range, though certain books appear in most of the lists. As requested, the books for the most part deal with the broad aspects of the rural situation rather than with particular, technical problems.

(Note—If in order of preference, the lists are numbered)

Albert R. Mann, Dean of Dept. of Rural Social Organization.  
New York State College of Agriculture.

1. "Rural Life" .....C. J. Galpin....Century ..... \$3.00
2. "Agricultural Economics" .....H. C. Taylor....Macmillan ..... \$2.50
3. "The Farmer and the New Day" K. L. Butterfield....Macmillan ..... \$2.25
4. "Introduction to Rural Sociology"....P. L. Vogt....D. Appleton Co. .... \$2.75 (1922 Edition)
5. "Rural Sociology".....(1922 Edition) J. M. Gillette....Macmillan ..... \$3.00
6. "The Country Life Movement".....L. H. Bailey....Macmillan ..... \$2.00
7. "Evolution of the Country Community" (1923 Edition) .....W. H. Wilson....Pilgrim Press ..... \$2.00
8. "The Little Town".....H. P. Douglass....Macmillan ..... \$1.75
9. "The Story of John Frederick Oberlin" (1922 Edition) .....A. F. Beard....Pilgrim Press ..... \$1.25
10. "Fear God in Your Own Village".....Richard Morse....Henry Holt & Co.... \$1.20

Rolvix Harlan, Ph.D., Head of Dept. of Sociology and Social Ethics, University of Richmond, Virginia.

"To one not at all or very little acquainted with the Country Life Movement I would suggest for the reading of the following books and in this order—although the sequence is not very important:"

1. "Report of the Roosevelt Country Life Commission" Macmillan ..... \$1.00
2. "Introduction to Rural Sociology".....Vogt....
3. "Rural Sociology" .....Gillette....
4. "Rural Denmark and Its Lessons," H. Rider Haggard....Longman ..... \$2.00
5. "The Church of the Open Country" W. H. Wilson....Miss'y Ed'n Movement. .75
6. "Life of John Frederick Oberlin".....Beard....
7. "Rural Life" .....Galpin....
8. "The Rural Community, Ancient and Modern" N. L. Sims....Scribner ..... \$4.50
9. "Solving the Country Church Problem" Garland C. Bricker....Meth. Book Concern.. \$2.25
10. "The American Rural School".....H. W. Foght....Macmillan ..... \$1.80

Albert E. Roberts, Town and Country Dept. Y. M. C. A.

- "Country Life" Anthology of Verse....P. A. Graham....Scribner ..... \$2.00
- "Principles of Rural Economics".....T. N. Carver....Ginn & Co..... \$2.00
- "Community Recreation" .....G. O. Draper....Association Press ..... .35
- "Country Church in the New World Order".....Brunner....Association Press ..... \$1.25
- "Country Church and the Rural Problem" Butterfield....Univ. Chicago Press.... \$1.25
- "Biblical Backgrounds for the Rural Message" E. L. Earp....Association Press.... \$1.00
- "Making of a Country Parish" H. S. Mills....Miss'y Ed'n Movement. .50
- "Some Famous Country Parishes" E. S. Tipple....Meth. Book Concern.. \$2.25
- "The Community" .....E. C. Lindeman....Association Press ..... \$1.60
- "Readings in Rural Sociology".....John Phelan....Macmillan Co. .... \$4.00

Alva W. Taylor, Sec'y Bd. Temperance and Social Welfare,  
Church of Christ (Disciples).

"Believing the rural minister would better begin with things next to his main job, that is, the church, I have not put a book in rural sociology or economics first."—A. W. T.

1. "One or More Volumes of Comm. on Social and Religious Surveys" .....Brunner, Editor.....At 35c or \$1.25
2. "Six Thousand Country Churches" Gill & Pinchot....Macmillan Co. .... \$1.50
3. "Church at the Center".....W. H. Wilson....Miss'y Ed'n Movement. .50
4. "Church Co-operation and Community Life," Paul L. Vogt....Meth. Book Concern.. \$1.00
5. "Rural Life" .....Galpin....
6. "Introduction to Rural Sociology".....Vogt....
7. "Community Center Activities".....C. A. Perry....Russell Sage Found.. .60
8. "Biblical Backgrounds" .....Earp....
9. "Social Work in the Churches".....E. A. Holt....Pilgrim Press ..... .60
10. "New Country Church Building" E. deS. Brunner....Miss'y Ed'n Movement. .75

Robert H. Ruff, Asst. Sec. Rural Work, Board of Missions,  
M. E. Church South.

- "Rural Life" .....Galpin....
- "Country Life and the Country School" Mabel Carney....Row Petersen & Co.. \$1.60
- "Introduction to Rural Sociology".....Vogt....
- "Evolution of a Country Community".....Wilson....
- "Community Civics and Rural Life".....A. W. Dunn....Heath ..... \$1.48
- "Organizing the Community".....A. B. McClenahan....Century Co. .... \$1.75
- "Play and Recreation for the Open Country" Henry Curtis....Ginn & Co. .... \$1.48
- "The Little Town" .....Douglass....
- "Principles of Rural Economics".....Carver....
- "The Story of John Frederick Oberlin".....Beard....

Edwin L. Earp, Professor of Sociology, Drew Theological Seminary.

1. Report of the Commission on Country Life"
2. "Country Life and the Country School".....Carney....
3. "Principles of Rural Economics".....Carver....
4. "Introduction to Rural Sociology".....Vogt....
5. "The Holy Earth".....L. H. Bailey....Scribner ..... \$1.00
6. "Rural Life" .....Galpin....
7. "Rural Organization" .....Walter Burr....Macmillan ..... \$2.25
8. "The Church and Country Life".....P. L. Vogt....Miss'y Ed'n Movement. \$1.00
9. "Rural and Small Community Recreation" .....Comm. Service ..... .60
10. "Biblical Backgrounds" .....Earp....



Edmund deS. Brunner, Director of Town and Country Surveys, Common Soc. & Relig. Surveys.

- "Life of John Frederick Oberlin".....Beard....  
 "Rural Life".....Galpin.....  
 "The Farmer and His Community".....Sanderson.....Harcourt & Brace.... \$1.25  
 "The Evolution of the Country Community".....Wilson.....  
 "Fear God in Your Own Village".....Morse.....  
 "Principles of Rural Economics".....Carver.....  
 "Rural Sociology".....Vogt.....  
 "Report of the Country Life Commission"  
 "The Little Town".....Douglass.....  
 "The Town and Country Church in the U. S.".....(Summary Volume Town  
 & Country Series of  
 Committee on Social  
 & Religious Surveys)  
 (forthcoming) ..... \$1.75

Paul L. Vogt, Director of Rural Work, Board of Home Missions, Methodist Episcopal Church.

- I. Rural Community Life  
 "Rural Sociology".....Vogt.....  
 "Rural Sociology".....Gillette.....  
 "The Farmer and His Community".....Sanderson.....  
 "The Evolution of the Country Community".....Wilson.....  
 II. Rural Church  
 "The Church and Country Life".....Butterfield.....  
 "The Church Serving the Neighborhood".....Felton.....Miss. Ed'n Movement .50, .75  
 "Church Co-operation in Community Life".....Vogt.....Meth. Book Concern.. \$1.00  
 "The Church and Country Life".....P. L. Vogt.....Miss'y Ed'n Movement. \$1.00  
 "The Church of the Open Country".....Wilson.....  
 "Making of a Country Parish".....Mills.....  
 "The Life of John Frederick Oberlin".....Beard.....

E. L. Morgan, Prof. of Rural Sociology in Charge of Training for Rural Social Service, University of Missouri.

1. "Social Organization".....C. H. Cooley.....Scribner ..... \$2.00  
 2. "Rural Life".....Galpin.....  
 3. "The Rural Mind and Rural Welfare" E. R. Groves.....Univ. Chicago ..... \$2.00  
 4. "Rural Problems in the U. S.".....Jas. E. Boyle.....A. C. McClurg ..... \$1.00  
 5. "The Community".....Lindeman.....  
 6. "The Little Town".....Douglass.....  
 7. "The Farmer and The New Day".....Butterfield.....  
 8. "Rural Economics".....Carver.....  
 9. "Co-operation in Agriculture".....G. H. Powell.....Macmillan ..... \$2.50  
 10. "Rural Child Welfare".....E. N. Clopper.....Macmillan ..... \$3.00

Malcolm Dana, D.D., Director Dept. of Rural Work, Congregational Home Missionary Society.

1. "Rural Life".....Galpin.....  
 2. "Evolution of the Country Community".....Wilson.....  
 3. "The Little Town".....Douglass.....  
 4. "The Rural Church Serving Its Community" Earp.....  
 5. "The Holy Earth".....Bailey.....  
 6. "Life of John Frederick Oberlin".....Beard.....  
 7. "Making of a Country Parish".....Mills.....  
 8. "Biblical Backgrounds".....Earp.....  
 9. "Fifty Million Strong".....Antrim.....Pioneer Press .....  
 10. "The Community Survey in Relation to Church Efficiency".....C. E. Carroll.....Meth. Book Concern.. \$1.00  
 11. "Introduction to Rural Sociology".....Vogt.....

Kenyon L. Butterfield, President Massachusetts Agricultural College.

1. "The Report of the Roosevelt Country Life Commission."  
 2. "The Farmer and His Community".....Sanderson.....  
 3. "The Holy Earth".....Bailey.....  
 4. "Rural Life".....Galpin.....  
 5. "Readings in Rural Sociology".....Phelan.....  
 6. "The County Agent and the Farm Bureau" Burritt.....Harcourt, Brace & Co. \$1.25  
 7. "The Story of John Frederick Oberlin".....Beard.....  
 8. "Principles of Rural Economics".....Carver.....  
 9. "Co-operation in Many Lands".....Smith-Gordon.....Manchester Eng. .... \$1.00  
 10. "Marketing Agricultural Products" B. H. Hibbard.....D. Appleton ..... \$2.50

Ralph A. Felton, Dept. of Rural Work, Board of Home Missions of the Methodist Episcopal Church.

"I feel more than ever that books which have some very specific and definite help in them are the type most needed."  
 —R. A. F.

- "Evangelism".....F. W. Hannan.....Meth. Book Concern.. \$1.50  
 "Modern Church Finance".....A. F. McGarragh.....Revell ..... \$1.75  
 "Planning Church Buildings".....Tralle & Merrill.....Amer. Baptist ..... \$1.25  
 "Handbook of Church Advertising".....F. H. Case.....Meth. Book Concern.. \$1.25  
 "Introduction to Rural Sociology".....Vogt.....  
 "The Little Town".....Douglass.....  
 "Games".....G. O. Draper.....Association Press..... \$1.00  
 "Principles of Religious Teaching".....W. C. Barclay.....Meth. Book Concern.. \$1.00  
 "Week Day Religious Education".....H. F. Cope.....Doran ..... \$2.00  
 "The Community Health Problem".....A. C. Burnham.....Macmillan ..... \$1.50  
 "Handbook for Workers With Young People"  
 J. V. Thompson.....Meth. Book Concern.. \$1.50

E. C. Branson, Kenan Professor of Rural Social Economics, University of North Carolina.

- \*1. "Challenge of the Country".....G. W. Fiske.....Association Press..... \$ .75  
 \*2. "Challenge of the City".....Josiah Strong.....Miss'y Ed'n Movement  
 3. "Sociology of Rural Life".....Proceedings of the  
 American Sociologi-  
 cal Society, Vol. XI.  
 Univ. of Chicago Press \$2.00  
 4. "Report of the Country Life Commission"  
 5. "Life of John Frederick Oberlin".....Beard.....  
 6. "The Social Task of Christianity".....S. Z. Batten.....Revell ..... \$1.00  
 7. "The Country Church and the Rural Problem,"  
 K. L. Butterfield.....Univ. of Chicago Press \$1.25  
 8. "The Country Church".....Gill & Pinchot.....  
 9. "A Theology for the Social Gospel" Rauschenbusch.....Macmillan Co. .... \$1.50  
 10. "The Social Principles of Jesus" Rauschenbusch.....Association Press ..... \$1.15

Warren H. Wilson, Director Church and Country Life Work, Presbyterian Board of Home Missions.

- "Rural Sociology".....Gillette.....  
 "Rural Life and Education".....S. P. Cuddeberly.....Houghton Mifflin Co.. \$1.90  
 "My Antonia".....Willis Cather.....Houghton Mifflin Co.. \$2.00  
 "Main Street".....Sinclair Lewis.....Harcourt Brace & Co. \$2.00  
 "Son of the Middle Border".....Hamlin Garland.....Macmillan ..... \$2.50  
 "Introduction to Rural Sociology".....Vogt.....  
 "Six Thousand Country Churches".....Gill & Pinchot.....  
 "The Little Town".....Douglass.....  
 "Efficient Marketing for Agriculture".....Macklin.....Macmillan ..... \$3.00  
 "Fear God in Your Own Village".....Morse.....  
 "The Rural Community—Ancient and Modern".....Sims.....  
 "Story of John Frederick Oberlin".....Beard.....

And Pamphlets:

- "Public Health Bulletin No. 94".....Lumsden  
 "Cornell Farm Management Bulletin No. 295" Warren

Professor George H. Von Tungeln, Chief, Rural Sociology Section Iowa State College of Agriculture.

"I have made no attempt to include books on church problems but rather to cover the field of Rural Sociology and Economics."

#### RURAL SOCIOLOGY

- "Rural Sociology".....Gillette.....  
 "Introduction to Rural Sociology".....Vogt.....  
 "The Rural Mind and Social Welfare".....Groves.....  
 "Rural Child Welfare".....Clopper.....  
 "The American Country Girl".....M. F. Crow.....Stokes ..... \$2.50  
 "Rural Life".....Galpin.....  
 "Readings in Rural Sociology".....Phelan.....

#### RURAL ORGANIZATION

- "Proceedings American Country Life Association,"  
 1920 Vol. III. Univ. Chicago..... \$2.50  
 "Organizing the Community".....McClenahan.....  
 "The Community".....Lindeman.....

#### ECONOMIC AND SOCIAL ORGANIZATION

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 "Rural Organization".....Burr.....  
 "Rural Social Organization".....Earp.....Abingdon Press ..... \$1.00  
 "Essentials of Community Efficiency".....Shepard.....

#### RURAL ECONOMICS

- "Agricultural Economics".....Taylor.....  
 "Principles of Rural Economics".....Carver.....  
 "Readings in Agricultural Economics".....Nourse.....Univ. of Chicago Press \$4.00  
 "The Farmer and the New Day".....Butterfield.....

#### RURAL HEALTH

- "Proceedings American Country," 1919, Vol. II..... \$2.50  
 "Rural Sanitation," Public Health Service Bulletin,  
 Washington, D. C.

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 F. A. Stokes, 443 Fourth Ave., New York City.  
 University of Chicago Press, 5750 Ellis Ave., Chicago, Ill.

\* Out of print.



# WORKERS' FORUM

THIS department is to be run on a "give and take" basis, so don't hesitate to send in your workable ideas. We hope you can make use of some of these listed below. By pooling our experiences in this way, we should get a wider vision of our task in the rural community.

## FOR A BETTER COMMUNITY SPIRIT

AT Cohutta, Georgia, about 50 trees were recently set out at the rear of the church, on a plot of ground bought by the church for a community park. Several memorial trees were set along the public highway at the same time, in honor of the veterans of the World War. The neighborhood is enthusiastic over these civic improvements.

He that would do good to another, must do it in Minute Particulars.

WM. BLAKE

A HIGHWAY is being built through Cane Hill, Arkansas, with the whole-souled co-operation of the community. This should mean prosperity to a people who deserve it, if church life is any indication of well-being. The church has been the one big interest in Cane Hill, attended better than any other service. Some seventy-five of the members take any part in the services which is required of them. Last Easter evangelistic meetings were held after six weeks of group prayer meetings held in six geographical divisions, with an attendance of 90 to 130 each night.

AFTER evangelistic services at Mount Lebanon, Kentucky, A Community Religious Uplift League was formed with about 70 members from the denominations represented in the community.

THE three ministers of the town of Aberdeen, South Dakota, organized a Men's Athletic Association two years ago, as an agency for knitting the community together, and it is thriving still.

THE church at Franklin, Kentucky, has taken the lead in securing a gymnasium for the high school. During May there are some three to five hundred people in the community temporarily, working on berries, and the pastor and his people have in the past tried to furnish them a place of rest and recreation in the church, thus doing all in their power to meet what is always a difficult situation.

## TO THE CHILDREN

IN both high school and public school the minister at Newkirk, Oklahoma, conducts a monthly chapel service.

BLACKDUCK, Minnesota, has a week-day Bible school, children being dismissed each Wednesday for the hour from eleven to twelve, to attend one of the church schools of the Lutheran, Presbyterian or Catholic churches.

A WEEK-DAY Bible school is held each Friday after school at Mesilla Park, N. Mex. The youngsters are greeted with some form of lunch, usually including hot cocoa, after which the busy hour passes rapidly.

THE morning church service in Fedora, South Dakota, is devoted to children, with sermon-outlining on a blackboard and rough drawings "to clinch the point."

REV. W. G. Rees, who in the time of drought was able to give his services to the church at Cut Bank, Montana, has recently devoted ten minutes every Sunday morning to instructing the whole Sabbath school in "What is Religion?" He has taken up the six great facts in religion: (1) Christ; (2) Sin; (3) Redemption; (4) Experience; (5) Loyalty.



"Spare the spray and spoil the fruit," is Professor Tucker's theme at the Kingston (Ark.) Community Fair. The church in the background is responsible for a well-equipped school and a growing community integration as well as a religious awakening.

## MORE FEDERATIONS

THE Community Church (Methodist and Congregational) of Olmsted Falls, Ohio, a suburb of Cleveland, recently took leadership in a successful campaign for increased taxes for better fire protection. The pastor, Dr. W. A. Powell, presided at the public meeting in the Town Hall to advocate the increase.

The Community Church basketball team is a member of a Basketball League in Cleveland. This holds the young men in Sunday school. The Methodist

church is used for church services and the Congregational church as a Community House across the street.

This is the only Protestant church in the town of 500 and township of 1,500 people, covering an area of 16 square miles.

THE first genuinely federated church in Ohio, Aurora, for eight years shepherded by David Browne Pearson, is witness to the contagion of its success, for Portage County has now the record in federated and community churches, five in all.

## THE LIGHTER VEIN

WHERE shall the minister stand on the question of recreation? Here is a minister on an island parish with the ebb and flow of summer visitors, with little recreation but dancing. The addition of a choir has largely increased attendance to his evening services, formed through a musical society which the minister joined. They volunteered their services. The dance question has been effectively met for



the time with fine community socials. The minister has purchased a DeVry Motion Picture Projector and Generator and is showing first such pictures as "The Stream of Life," to remove what objection there is to the movies. This with the stereopticon is an important factor in a community without recreations.

SOMETIME ago," writes a Tennessee pastor, "I purchased a victrola on the monthly installment plan, believing that it would be a help to the young people who gather in the community room of the manse. We have records of a number of songs that we sing at our services and by first playing the song a time or two the singing is much improved. It is the only way I have of leading the young people, since neither my wife nor I sing."

ANOTHER pastor writes: "Just now we are getting up a minstrel show to raise much needed funds for the band. The young folks seem to be hungry for some such entertainment and if we accepted everyone who would like to be in it I think we would have to give it down in the body of the hall and put the audience on the stage. None of them have ever taken part in such a production, and the amount of time, energy and patience it will require on my part is almost appalling, and no doubt, in the minds of many, out of all proportion to the importance of the object.

"There are two considerations which in my judgment tend to justify that expenditure. The time will nearly all be spent in a personal touch upon young folks, some of whom would not come under my influence in any other way. Besides, my problem will be the discovery and development of unsuspected talent. People who would never have considered the possibility of their singing solos in public, for instance, must be trained and encouraged to do behind a mask of burnt cork what they could not do with bare face. The over-sophisticated city person,—not to say 'parson'—may smile or even sneer at such talent, but the country minister interested in his young people finds there a vein well worth working."

### FEASTS AND FAIRS

ANNUALLY the church at Whiteson, Oregon, gives a party in the winter to an old lady, taking her provisions and wood, which latter they cut, split and carry into her shed.

#### Community Dinner

JORDAN CHURCH

"THANKSGIVING DAY"

Bring your baskets Potatoes and coffee provided  
Everyone in town Thanksgiving Day is invited  
to be with us. Dinner at about 4:30  
No charge or collection  
Let the spirit of good will abide

SINCE the middle of April, Rev. Edward B. Severin has driven over 7,000 miles for pastoral calls. During the summer he was on the go night and day for a while helping the local veterinary surgeon fight a bad epidemic of hog cholera. One of the biggest factors in healing community differences has been a recent dinner and get-together meeting given by the Ladies' Aid at Thanksgiving time.



*Javelin-throwing becomes the minister's duty once a year at the Community Fair at Sherman, Connecticut*

THE Community Club at Rogue River, Oregon, was organized in June, meeting in the big hall that joins the church. They gave a fair in October which was a great success, the attendance running into the hundreds. The farm produce went to the county fair and took a \$50 prize. The fair helped the church both directly and indirectly.

REV. W. LEE GRAY, the pastor of this church, has begun a Sunday school contest for new members, one car traveling twenty miles a Sunday

and picking up many children who have never had religious instruction.

THE men of the Flushing, Michigan, church have formed a radio club and installed a set. The pastor has also organized a community chorus of 50 voices, which he is training.

AT Fairview, Montana, the men of the church brought together a large portion of the community at a supper for 200, with radio music for entertainment.

THE radio has been tried out at the community church in Myton, Utah, at a Parent-Teachers' meeting. The public school science teacher did the necessary wiring and friends from a neighboring town brought over their outfit. While the church cannot yet finance its own radio, the local American Legion was inspired by this demonstration to purchase one and the pastor, Rev. John Meeker, feels that the delay may have its advantages, in procuring a more perfect outfit with a 1500 miles radius.

"When you remember our isolation," he comments, "eighty miles from the railroad, surrounded by tremendous mountain ranges, you may imagine our delight in hearing voices from the far distance in this rather uncanny manner. In connection with the broadcasting from Los Angeles, the exact time was given and probably more watches than ever before carried right time in this town the next day. Every rural church will do well to seek a radio demonstration and promote its installation in some way open to the public."

### THE HOMESTEADER'S CHRISTIANITY

REV. S. C. RYLAND, of Gillette, Wyoming, reports "Some of our women have taken in washing to raise our missionary money on benevolences."

### WHERE THE SHOE PINCHES

THE minister who strives for congregational helpfulness has his days of gloom. For instance, "On Saturday I had laid the fires in the two stoves, trusting that the youth who had promised to kindle them would keep his word. At 9 A. M. the Sunday school superintendent advised me of inability to be present and of the detention of two teachers by illness. Reaching the chapel ten minutes before opening time,—no fires. Hastily I kindled them, then opened school. No pianist; played and led singing; made possible combinations for classes and took the liveliest boys (10-13) myself. Maintained fair order, gathered all departments for closing exercises and the missionary talk, and ended on time in good order. It is exhilarating."



# Six Distinctive Features

## AN OPEN LETTER TO READERS OF "HOME LANDS"

By WARREN H. WILSON

Dear Fellow Reader:

In the last few issues of "Home Lands" you have seen an advertisement of a series of twelve books published by the Committee on Social and Religious Surveys embodying the results of exhaustive county surveys of rural America.

Surveys, as you are well aware, are no new things; but there are distinctive features about this Town and Country Series to which I would like to call your attention.

Here are six such features:

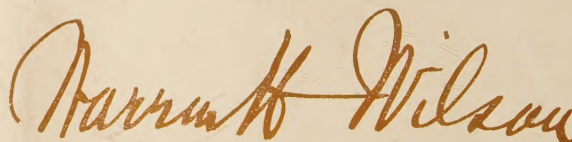
- (1) These surveys are the first made since the war.
- (2) They are the first made since the great denominational "drives."
- (3) They include the first surveys ever made of the Range country and the South.
- (4) They are the first surveys to cover rural America systematically by regions.
- (5) They are based upon far wider information than was ever before assembled.
- (6) They are at once scientific in content and popular in presentation.

You will remember that the previous advertisements on this page were headed "The Rural Pastor's Ten-Inch Shelf." That title, I presume, was chosen not merely because it had a catchy sound, but because, in simple fact, the Rural Pastor is the man for whom these volumes were written—in the hope of helping him in his always difficult and often discouraging task. At the same time they present to the rural sociologist a vast store of new and interesting data.

To bring the volumes within reach of the rural pastor and church administrator, either by individual purchase or through distribution by his church board, is the object of the Committee on Social and Religious Surveys in offering them at what is practically the price of manufacture and postage.

I commend them to your attention.

Yours fraternally,



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